/196 cont./ have made them less accustomed to squatting than the men, and they are therefore less protected. In the illustration on the next page /see p. 197/ a group of Bakalif from the second village show very well the characteristic positions of both sexes in sitting or squatting.

In the case of the women, too, if protection of the mucous membrane was to be effected by their devices, this purpose would probably be achieved and certainly be achieved better than, say, the purpose of concealment. Furthermore, it should be realized that, assuming the purpose to be protection of the mucous membrane, a need for this was at least increased through sexual life, since in the case of the young /197/ woman the mucosa became more accessible, in the pregnant state more turgescent, and as a result of childbirth more slack.

Thus it would indeed be improper, on the basis of local continuum, to doubt that the methods described could offer the adults of both sexes protection against external assaults and that there was no lack of occasions when they were found to be useful in this sense. It would also be natural for young people to be duly furnished with them as early as the onset of puberty when they began to work with the older ones. The explanation, however, cannot possibly be exhaustive. For the importance and indispensableness of the devices are out of proportion to the idea /Fig. 19 appears here/ of protective apparatus. Why should they not [illegible] especially as might as the male- mock? Why should the young men have been so intent on training the praeputium. Why should particular fun have been made one day about wearing the uluri or the cuffs? The connections with sexual life must be direct and not merely indirect.

In the case of the female sex one encounters no difficulty. Suddenly bleeding appears: there is illness here. That the Indian thought this originally is clearly proved by the utterly superfluous medical treatment of the menstruating girl customary among most tribes, /198/ with isolation, fumigation, diet, incisions, and other remedies against the unknown foes. One neatly removed the pubic hair and donned a bandage, the bast loop, or a cushion, the uluri. The bast loop among the Tsimshian women --

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a combination of bandage and cushion -- is twisted like a rope. In the case of the ulun wearers the narrow bark strip makes possible the stretching over the perineum; in both bases there is provided a support pressing against the pubic symphysis, in the former case by means of the little roll, in the latter case by means of the springy triangle. One realizes that it was not cleanliness which prompted the procedure, but the medical attempt to counteract the loss of blood. These are truly not inventions of modesty, such as aprons or similar loose hangings.

Fig. 19. Squatting Baladi.

In the case of the men, the explanation is not so obvious. Here, too, an attempt has been made to preserve the connection with a causative, primary sense of modesty. The view has been expressed that shame was felt only when the glans of the penis was exposed to the gaze of others and therefore it alone was covered. Unfortunately, I did not observe anything that might settle the question directly. I saw that the people were not ashamed when they gave us their devices